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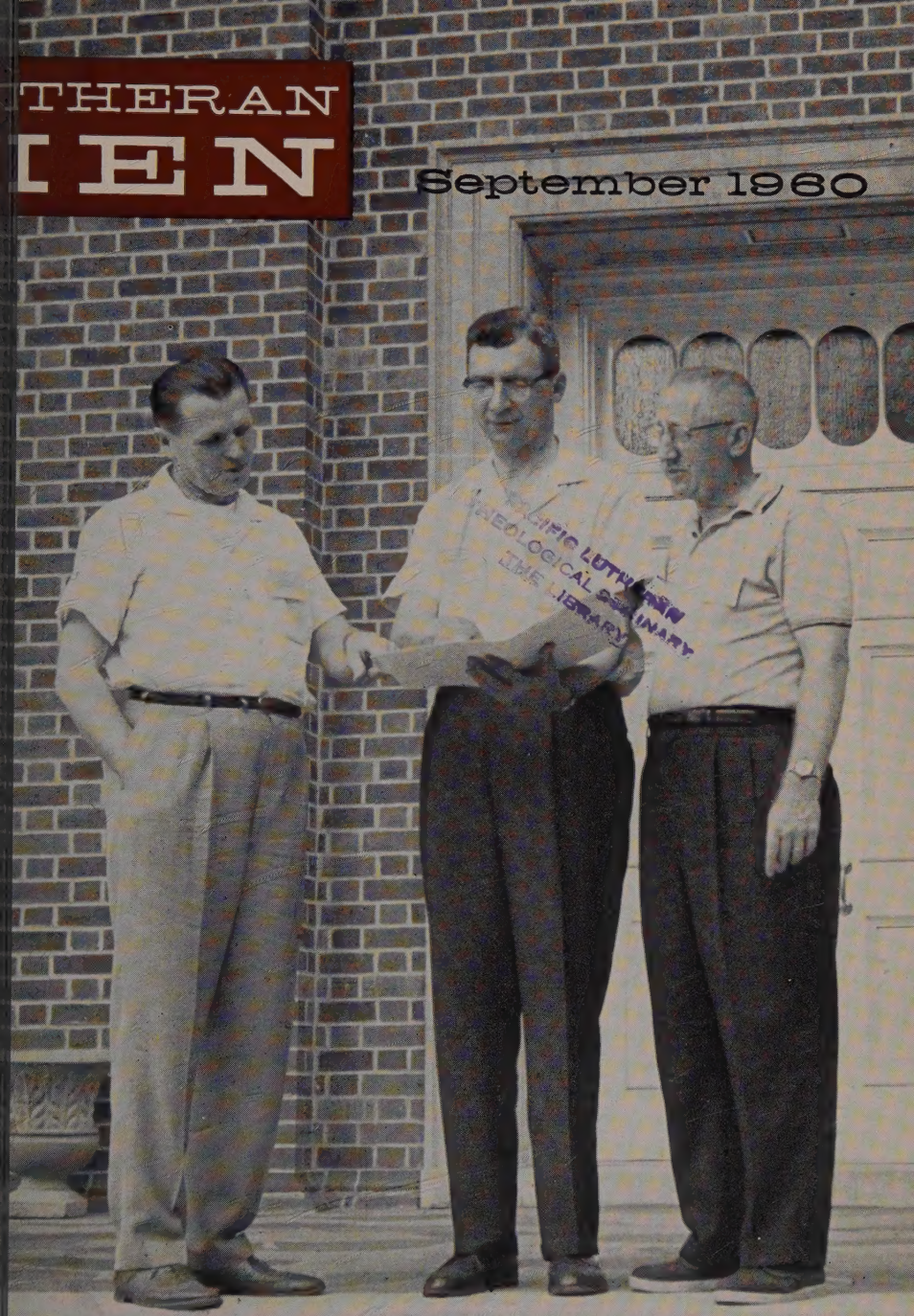
September 1960



PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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agazine of United Lutheran Church Men

Cover Comment

ONNI E. KANGAS, at left, goes over the daily schedule with Dr. Arthur E. M. Yeagy and Ira C. Sassaman at the Church Occupations Conference of Central Pennsylvania. Conference, held July 22-24 at Gettysburg College, attracted about 70 high school boys who attended 16 seminars on preparing for Christian vocations in the ministry, social work, medicine, education, music, arts and business. Leaders were pastors and laymen who specialize in the various fields.

All three men on our cover are members of the synod staff. Dr. Yeagy serves as assistant to the president, Mr. Sassaman is Christian education director, and Mr. Kangas began his duties during the summer as the synod's first full-time business manager.

Kangas, formerly of Chattanooga, Tennessee, has been for many years an outstanding ULCM leader. Most recently he was vice president of the Virginia Synod unit. A native of Michigan, he comes from a strong Suomi Synod Lutheran background. He was educated at Ontonogon County Normal School, Northern Michigan College of Education, Ferris Institute, and the University of Tennessee. He has wide experience in teaching, business, office and education administration, and finance, and prior to joining the synod staff was office procedures analyst for the Tennessee Valley Authority.

Central Pennsylvania Synod has gained the services of a top man—in his field and in the church. Onni Kangas has become one of a growing band of laymen in full-time church positions. LUTHERAN MEN *congratulates him and the synod, and wishes them well in their new relationship.*

—G.T.

L. 41 No. 9
'TEMBER 1960

LUTHERAN MEN

:agazine of United Lutheran Church Men

or

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PHOTO CREDITS: Pages 5, 7, 15 and 26, *National Lutheran Council;* page 21, *Vannucci.*

It's time for Christians in America to translate their faith into action says this federal . . .

JAIL ADMINISTRATO

by ROBERT VAN DEUSEN and CHARLES DE VRIES

HUSKY MYRL ALEXANDER leaned back, folded his arms, and in his matter-of-fact manner said that in the broad sweep of time "the prison is an experiment and one which will probably fail in its present form."

An absurd statement?

Hardly. For if anyone could be termed an authority on American penal institutions it is Myrl E. Alexander, assistant director of the Federal Bureau of Prisons.

"Within our country," the Lutheran layman pointed out, "the most repressed, the most dominated, the most fascist type of organization we have is the prison, and this must come under the public eye and searchlight."

Twenty-nine years ago on his first day of work at the federal penitentiary in Atlanta, Georgia, Alexander was taken to a dark cell where a 19-year-old l was literally stretched against a wal handcuffed to high bars which pulled arms straight and forced him to stand his tiptoes.

The new prison employee was t that this is the way inmates were to handled and that they wanted no so workers or "college-trained guys" aro the penitentiary.

"Today," the prisons executive clared, "if any man did that he wo be prosecuted and sentenced by a dep warden or warden."

In charge of the Division of F Operations for the Bureau, Myrl A ander has helped to develop fed prisons in America from those wh used archaic brutal practices to what describes are now "benign institution which the decencies are observed an which there is respect for the sanc of the human personality."

But he warns that the need still mains for "great developments in te of real cures of criminality and de

Dr. Robert E. Van Deusen and Charles DeVries are on the Washington staff of the Division of Public Relations, National Lutheran Council.

yrl Alexander, penal institution specialist.

iency, and we are now beginning to t insights and lights as to how this ppens."

And then in his quiet manner he cas- lly commented that prisons in America e an invention.

Asked what he meant, he related that e Quakers developed the prison as a ace where men could become penitent hence, penitentiaries.

"Before this time," Alexander recalled, iere were jails in which people were ld until a judgment was passed and a sentence imposed."

"The sentences? Exile, banishment, mutilation, public disgrace, witness stocks and ducking stools were examples—and, of course, death!"

"For example," he continued, "as recently as not much more than a hundred years ago there were over a hundred offenses punishable by death in England alone.

"But the Quakers, who had experienced prison and persecution in England, came to America and saw the

rigors of New England punishments.

"Instead of this, the Quakers projected the concept of taking lawbreakers apart from society and putting them in individual rooms and cells with a Bible; where, by reflection and prayer and by reading the Bible, they could come to see the errors of their ways and become penitent. So they named the prison the penitentiary.

"Trouble was," Alexander reflected, "that they didn't know enough about psychiatry and human behavior and these offenders locked up in isolation day after day began blowing their tops and the isolation drove them mad."

Then prisons developed, he went on, as places for service of sentence, for deprived blocks of time, and where liberty was taken away. The penitence was gradually forgotten and the punishment motif came back.

"And just think," he summarized, "all of this within only 200 years!"

After a contemplative silence, the prisons executive looked out the window and stated, "In the broad sweep of all time the prison is an experiment and one which will probably fail in its present form."

He noted that prisons in America have been concerned with safekeeping, with housekeeping, with farming, with food, with many things which are not ends at all and yet they have been the ends.

"The real basic purpose of the prison is to cure criminality and delinquency and this we are just about to undertake really seriously."

Soon, he commented, we will reach the point where our institutions will emphasize "treatment-training" in which we will begin to learn to differentiate between crimes caused by essential basic criminality and delinquency, and tho which are purely acquisitive.

"The kid who steals cars, robs filli stations and has completely hostile b havior, versus the doctor or the bank or the lawyer who fudges on his incor tax, are examples."

Another is the moonshiner, he co tinued, whose crime is not one of mor turpitude and is not born of criminalit but the simple economic fact is that co is worth more in a jug than in a bush basket and so under economic stress th is a part of the culture of the hills the South.

Whether Assistant Director Alexand is at his office in downtown Washingto D. C., or at his home in Silver Sprin Maryland, where he is a member of S Luke's Lutheran Church (ULCA), t problems of men behind bars are on h shoulders.

Myrl Alexander's early years we shaped by a kindly grandfather who to time to show him where there was robin's nest or tell him when it was t right time to make a whistle out of willow tree.

And he thinks of his youth oft while working on his tree farm in Pen sylvania where he and his wife, t former Lorene Shoemaker of Miffli burg, Pennsylvania, have planted ov 100,000 seedlings in the last three yea

Converting a worn-out marginal fa with patchy fields into one covered w pine, spruce, hemlock and larch h taken a good deal of his free time.

Another hobby to which he ascri no significance at all is a collection lions.

Started about fifteen years ago wh the Lion's Club of which he was pr dent presented him with a miniat metal lion, it has now grown to betwe

Self-Examination and Growth

Membership and extension chairmen are asking all congregational units to make a self examination of their programs . . . their growth in the past ten years . . . and their support of congregational and synodical projects during that time.

Congregational units are asked to conduct this program beginning September 1, and extending through November 30. Every ULCM unit should examine its program to see that it is: One that complements the Christian witness of the congregation in the community . . . Arms men for Christian discipleship . . . Sends men forth to apply their Christian faith in their daily vocation.

They should also be concerned that their units show some growth during the year. Invite men to attend . . . Keep records of attendance . . . Contact absent members . . . Visit sick members . . . Seek men of all ages.

0 and 800 lions. They include pin-
shions, Japanese needle work, wood
rvings from Oberammergau, Germany,
d early American glass shaped in the
rm of a lion.

"The only significance to the lion col-
tion," he confessed, "is that it got
rted by accident."

As a contributing writer to many pub-
ations including church periodicals,
thor of a book on jail administration,
nday school teacher, and active
urchman, Myrl Alexander has set a
rthy example in the top government
st he has held since 1947.

With the world in a peculiar time of
sis this Lutheran layman has a positive
ling about the role of church people in
United States.

'Christians in America need to trans-
e their faith into action in such a way
t foreign visitors will not think all
are interested in is autos, refrigera-
s, and material wealth.

'There is a deep underlying sense of spiritual values," he asserted, and added in a straight-from-the-shoulder way, "we need to emphasize these and live by them!"

Alexander, seated at left, at work last spring with a committee planning a seminar for Lutherans in government (Lutheran Men, May 1960).

Stewardship: A Congregational Progra

by LEROY B. BRENEMAN

A seasonal reminder from LLM of the services it offers all ULC congregations

ONE OF THE significant facts of the Gospel as it relates to life in our churches in this century is the better understanding of the term "stewardship." Today, most of our congregations are aware of the importance of this old but new emphasis as it affects our personal and congregational life. In most of our churches this fall there will be special stewardship programs: The form may vary but some sort of program will or should take place in every congregation.

This is truly a congregational program for its effectiveness depends on the pastor and the wholehearted cooperation of the laity. In the ULCA the leadership in the entire stewardship program has become in great measure the joyful responsibility of the laymen. As is w known, the planning and promotion stewardship in the ULCA is the des nated task of the Lutheran Laymc Movement. Carrying out the progr on a congregational level is the opp tunity of all the laymen gladly join with the pastor in making it a vital fo in the local church.

The Lutheran Laymen's Movem through its Executive Committee staff is pleased to have this opportun

---

LeRoy B. Breneman, an insurance exe tive in Lancaster, Pa., is president of Lutheran Laymen's Movement for Stewa ship, which sponsors stewardship promo in the United Lutheran Church.

recognize the role played by the members of the United Lutheran Church Men these programs. We know that in any a congregation the help of the LCM members has been a real part the success of the program. This rticle therefore is offered as an expression of appreciation and a series of uggestions that may help in your congregation as you plan for a better, more ffective program this year.

With what spirit should we approach is task? Certainly not in a routine ceptance of "just another job to be one." For this is indeed the work of the ord and as such should be entered into yfully, prayerfully, with the realization at here is an opportunity to be seized, chance to witness gladly for Christ, thankfully serve him. Dr. Kantonen, his *Theology for Christian Stewardship,* points out the high privilege of rving as Christian stewards:

"When the concept of stewardship is eveloped in its total New Testament ntext it implies even more than trusteship and responsibility. It contains the lea of partnership. . . . Not merely to ork for God as his agents and administrators of his property but to work with im as his children, sharing his purposes, his resources, his very nature—uch is the high status of Christian ewards."

In any program the initial qualification for success will be the caliber of adership. As members of the ULCM, elp your pastor and church council to ek out and recruit the most capable nd devoted leadership. Hunt, if need be, r the talents needed for specific jobs. n many of our congregations there are idden or latent skills that are waiting be ferreted out and used. Some men re waiting for a program that is strong and bold enough to be a real challenge. Have you volunteered your services, wherever you can be used to best advantage?

How complete is the program in your congregation? Is your church using the tools that are available? The prime reason for the existence of the LLM is to provide help in the form of programs and materials so that the local congregations can put on an effective stewardship program. The result of this service is summarized in the kit "Stewardship Helps" sent each year to pastors and congregations in early summer. These kits contain samples of the programs and tools available for use in your own church. It is encouraging to know that about three-quarters of the congregations in the ULCA make use of these materials. As a rule, the greater the use, the more effective their program. If you have not seen the kit and you are a member of the stewardship committee in your church or are otherwise interested, ask your pastor to see what is offered.

In any event, let's take a few minutes to consider what materials are there and how they can be used.

There are the mechanical tools. A part of stewardship deals with giving money, with the financial matters of our church. So there are samples of pledge cards, report envelopes, etc. for your EMV, as well as offering envelopes. There are publicity helps for your congregation in whatever program you undertake. Publicity, communication—as you seek to tell about your program and motivate your people—can be aided greatly by using these materials supplied by LLM as its contribution to the stewardship effort. There are brochures adaptable to your individual story. Slim jim folders by talented writers that in a most attractive

ULCM Executive Secretary Jack Oetgen reviews 1960-61 ULCA stewardship materials with Jack Van Iderstine, LLM associate director and administrator of the LLM Fund-Raising Counseling Service.

way invite people to read the stewardship message they have to tell, colophons to liven your local releases done so often by offset or mimeograph. There is hardly a congregation that will not find something here to assist the presentation of its program.

Two more items are worthy of special mention. This year's kit features a set of cards (8 x 10) that can be used by visitors. To do the best in confronting the members with their stewardship opportunities most congregations have found that nothing takes the place of visits in the home, the EMV.

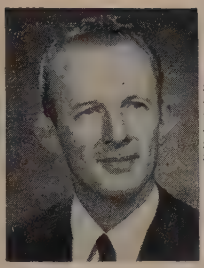
The weakness in this plan is that often visitors are somewhat at a loss to know what to say, how to present their story. These cards will be a great help to a more effective presentation. They are attractive and they make a visual impression as the visitor reads their message. The church is here making use of what industry and education have found to be effective ways of keeping the visit "o the track" and having the true purpos understood.

The final matter to be mentioned, an one that this writer would most strongl commend to the thoughtful consideratio of each congregation, is the set of book lets and supplies devoted to PLAN PLAN, Parish Life Advance Now, a most of you know, is the successor t the Sector Project. Congregations whic have used this program are enthusiast about the results. The degree of succe achieved individually seems to be directl related to the degree in which the who program is followed. Short-cut the pr gram, eliminate part of the program, an it usually follows that the program fal short of expectations.

A criticism sometimes voiced is tha a stewardship program is just anothe appeal for money. Well, let's face it, stewardship program that does not in clude money in this our twentieth ce tury just isn't a stewardship program all.

On the other hand, if the program just a money raising scheme, no matt how worthy the beneficiaries of th money gifts, we have far missed th mark. The use by visitors of the Ca Presentation, and certainly the entire us of PLAN will keep the visits and th whole program on a high spiritual plan For indeed our Christian stewardship truly the practice of the Christian r ligion. As Dr. Greever has said so we "It is neither a department of life n a sphere of activity. It is the Christia conception of life as a whole, manifeste in attitudes and actions."

Jointly as members of ULCM an LLM let us in gratitude to God joyful seize the opportunity to serve him this important endeavor.



MAN TO MAN

by LAWRENCE M. REESE

Substitute or The Real Thing?

During World War II many of us re forced to get along with substitutes. home meat, sugar, coffee, butter, cer- n metals, rubber, for example, gave y to substitutes. Overseas, I recall that had to have substitutes for good merican ice cream, personal chats with r loved ones. And when we were on coral island, even substitute Christmas es.

In our present prosperous estate we no nger have to use substitutes. But many us can slide into the habit of accepting bstitutes for the real thing. Perhaps where is this more evident than in the ld of religion. Let's examine a few tances of substitution—all inferior to e real thing.

Tolerance, a substitute for conviction. sy religion not only drifts along with- t much effort or thought, it deludes and uses a perfectly good virtue to ver its emptiness. So we oversimplify r religion by suggesting that the lden Rule is the measure of our faith d life. So we tolerate all in order t they in turn tolerate us. It's a good nciple but it isn't Christian religion. ristians develop convictions which ually set them apart from others. To n perspective we have to see that tolerance is a by-product of Christian conviction and never a mere substitute for it. Next time some one suggests that "all we need is tolerance" or that "it doesn't matter what we believe since we're all heading for the same place," ask that person what he believes about God, sin, forgiveness, the church, or heaven! You'll discover the difference between an empty tolerance without conviction and Christian convictions which produce tolerance—by the help of God.

Finding more things to do, a substitute for facing reality. Religiously, we can obscure the realities of sin and grace simply by keeping busy, by doing our duty (as determined by our own standards). We can delude ourselves this way because the hard reality of Christian truth may be too much for us. The reality that we are actual rebels without a cause and against God is a situation too difficult for many to face. Somehow we seem to think that God's justice and law is made for others, not for us. God has a law of health, we refuse to follow it. God has a law of responsibility to himself and to our fellowmen. We interpret that law as we desire. Jesus made it clear that those who break God's law must face the reality of hell; we think

God will judge us with tongue in cheek.

On the other side of the ledger, we cannot face the reality of God's grace and forgiveness. Instead of taking God's Good News at face value we devise our own gospels. We may be too intellectual or sophisticated to believe in a gospel of undeserving love. So we carry our guilt with us. Our necks are encircled with a pretty cross but deep down we rely on our minds and muscles to work our way through guilt and rebellion. What a poor substitute: our minds and muscles rather than Christ's cross!

Finding, as a substitute for seeking. Don't most of us expect to find God? We expect to find him in church, in retreats, conferences, and in our Christian activities. More dramatically, some people describe finding God in a conversion experience during a serious illness, or major life adjustment. But sometimes this expecting to find God is a substitute for deliberately planning our lives so that God can find us. "Seek ye the Lord," said Isaiah and Christ. The disciplined life of Christ enabled God to reach him constantly. No activities or busy schedules could interrupt communication between the Father and Christ. Jesus knew how to let God find him—and where, and he sought those time and places in a disciplined way. It's ob vious from his ministry that Jesu searched the Scriptures, that he searche for more religious knowledge, that h sought out ways of self-development, u ing the gifts and talents which God ha given him. What a contrast to some o us! Sometimes when we do decide t search the Scriptures we may have t first locate a copy of the Bible. By co trast we seemingly need little pushing search for youth, status, beauty, security.

Accepting comfortable status quo as substitute for Christian growth. "Dor grow old, just grow" could be a fi motto for all of us. New plans, ideas an projects do more than keep minds an hands busy; they do something to th heart. The mellow response of the gro ing Christian provides us with the best spiritual vigor and prepares us to acce whatever responsibility God has planne for us. Scientists by their very nature a challenged by the difficult or appare impossible. When Christians adopt su a philosophy things will really start ha pening around the church—and in o hearts.

Just suppose Christ would have a cepted the fact that Peter, James a John were fishermen and no more. suppose Jesus would have given up Thomas. Having felt the power of Go Jesus saw how it could make men r above themselves.

Man to man, are you saddled w substitutes? Can you sift the real fr the inferior? Now is a good time inventory. My guess is that if you half-Christian, half-saved, half-faithf half-hearted, you're tired of substitu and ready for the real thing. And I kn that God will help you find it!

ULCM PINS

You will want to have your own ULCM lapel button. These are available in four colors, rolled gold at $1.25 each or 6 for $6.00.

A Past Presidents Pin for ULCM presidents is now ready at $3.50 each. Order from

United Lutheran Church Men
231 Madison Ave., New York 16

NEWS of Men and their Activities

ULCM of the *Ministerium of Penn-vania* will hold its annual convention Christ Church, Oreland, in the North-st Philadelphia District, on Saturday, ɔt. 24. The Hon. James F. Henninger, ɔminent Lutheran jurist and member the Joint Commission on Lutheran ity, will address the convention dinner t evening.

* * *

Sunday visits were recently made by New York Conference executive mmittee of NY & NE Synod ULCM Calvary, Bronx; St. John's, West New rk; St. John's, Bronx; St. Luke's New chelle; St. Paul's, Staten Island; and thany, Bronx. The visits, part of the ɔup's extension work, were made to plain the ULCM program. Conference sident is George Schwartz of Trinity, ten Island. Pastor Fred P. Eckhardt St. John's in Greenwich Village, Man-tan, edits a lively *Newsletter* for the nference.

* * *

Indiana Synod ULCM is in the midst raising a minimum of $900 for at st three $300 scholarships for young n of the synod.

* * *

Pastor David N. Kistler, publicity irman for the *East Allegheny Con-ence* of Central Pennsylvania Synod ULCM, reports that 100 men representing 20 of 30 possible units attended the June 23 summer rally of Blair County. Rally was held at Newry Church, the Rev. Sterlen Sheaffer, pastor. The Rev.

LADIES NITE was recently observed by the ULCM of Bethany, Cleveland, Ohio, with Miss Josephine Darmstaetter, executive secretary of ULCW, as featured speaker. Here she poses with officers of the unit: Elwood Hahn, treasurer; Joseph Kress, secretary; John W. Elliott, vice president; and Matthew W. Kestner, president. With wit and charm Miss Darmstaetter challenged her mixed audience to "turn the world upside down" in expressing their faith in the Resurrected and Ascended Lord. The Rev. J. Elmer Leas is pastor of Bethany.

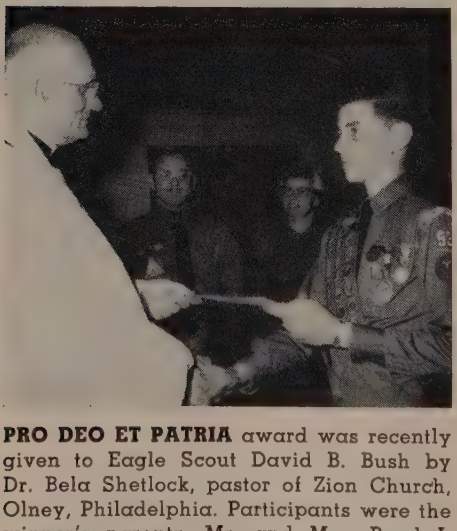
Victor Carlson of Christ Second, Altoona, led the panel and question period on "Evangelism: City and Rural." Calvin Folk of Altoona was the rally leader.

On Sunday, June 26 Frank Summers of Hollidaysburg, secretary of East Allegheny Conference ULCM, presented the ULCM Charter to the men of Grace Church, Altoona, the Rev. Robert C. Davis, pastor. Dee T. Burfield is president of this new unit.

* * *

The men of *Grace Church, Muscatine, Iowa* meet once a month for 7:15 a.m. breakfast and devotional study on Saturday. An aspect of the congregation's evangelism program, the men meet "to seek the word of the Lord" as the disciples did after Easter. Grace's pastor is the Rev. C. R. Gesell.

* * *



PRO DEO ET PATRIA award was recently given to Eagle Scout David B. Bush by Dr. Bela Shetlock, pastor of Zion Church, Olney, Philadelphia. Participants were the winner's parents, Mr. and Mrs. Boyd J. Bush; William Weikel, Pennsylvania Ministerium scouting chairman; Eugene Mansley, activities director of Philadelphia Council B.S.A.; and Robert Lappe, scoutmaster. The elder Bush is committee chairman of Troop 53.

ULCM of *Greater St. Louis,* recent reorganized, had Dr. Martin Niemoelle leading German churchman, as speaker at the first area meeting.

* * *

The Rev. Dr. *F. Eppling Reinar* ULCA secretary for 14 years, has a cepted a call to become president of t Lutheran Theological Seminary at C lumbia, S.C. He will begin his new duti on January 1 as successor to Dr. Jol L. Yost. Dr. Reinartz, in addition to l service as secretary and statistician f our church, has been prominent in inte synodical and interdenominational a tivities in the National Lutheran Counc Lutheran World Federation, Natio Council of Churches, and World Cou cil of Churches.

* * *

In Michigan Synod, the ULCM *Resurrection, Detroit* visited the sync ical headquarters office to see facilit and hear a presentation on synod's ho missions program.

* * *

New officers of *Southwest Philadelp District* ULCM, Pennsylvania Mi terium are: Alfred C. Simmonds, pre dent; Theodore F. Brockhouse, vice pr ident; John A. Price, secretary; How McKnight, treasurer. The men were stalled by the Rev. William M. Ho pastor of St. John's in West Philadelph at Trinity, Darby, where the Rev. Jose L. Evrard is pastor.

* * *

Baseball's *All-Lutheran Night* was h August 19 in Detroit with the Det Tigers playing the Cleveland India Receipts were given to "The Mel Memorial Fund for Youth."

* * *

Three laymen were elected recen by the ULCA Executive Board to

ESIDENT EISENHOWER attended Sun-
y services at the Officer Candidate
hool, Newport, R. I., during the sum-
r. Conducting chaplain was Lt. Cdr.
s H. Trower, a ULCA pastor.

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ancies on *boards of the church.* Edwin Patterson, Washington, D. C., became nember of the Board of Foreign Mis-ns. LeRoy B. Breneman, Lancaster, , joined the Board of Parish Educa-n. Elmer B. Sasse, Fremont, Neb., was cted to the Board of Pensions.

* * *

Dr. Earl Freese, ULCM third vice sident and director of stewardship, ote to all stewardship directors last nth informing them that the ULCA wardship Department and Lutheran men's Movement is sending to each its 1960 *packet of stewardship materials.* "The LLM is doing an outstanding job of furnishing stewardship materials of the church *free* to congregations," he said, "it deserves our full support."

* * *

Roanoke Conference ULCM of Virginia Synod held its meeting on June 3 at St. Mark's, Roanoke, Pastor J. Edgar Stockman. Dr. J. R. Brokhoff, pastor of St. Mark's, Charlotte, N.C. was the main speaker. New president of the conference group is Dr. George Perry of Salem.

* * *

The National Council of Churches, the American Medical Association, and the United Nations World Health Organization are merging their efforts in a medical relief program for the Congo. Interim liaison officer for *Congo Relief* is the Rev. Dr. Roland G. Metzger who has been in the Congo since 1942 as a missionary of the American Baptist Foreign Mission Society.

* * *

Christian M. Ravndal, an Evangelical Lutheran and a career diplomat, has been named by President Eisenhower to be United States *Ambassador to Czechoslovakia.* He also has been Ambassador to Uruguay, Minister to Hungary, and Ambassador to Ecuador.

* * *

U. S. Lutherans topped eight million baptized members for the first time at the end of 1959, according to statistics released this summer by the National Lutheran Council. Lutheran churches in all of North America had 8,313,848 baptized members; in the U.S. alone, 8,054,417. The total represents a gain of 223,805 members or 2.8 percent during 1959—214,523 in the U.S. and 9,282 in Canada. Highest gains were reported by the Lutheran Church—Missouri Synod.

EAGLE SCOUT Charles E. Yount was awarded the Pro Deo et Patria on July 31 at Trinity Church, Rocky Mount, N. C. His parents, Mr. and Mrs. M. P. Yount, and Pastor Hoke H. Ritchie look on in the photo. Also participating in the presentation were Scoutmaster R. E. Harris and W. J. Chapman, scout executive of Rocky Mount District.

* * *

MERGER MISCELLANY: Wheels are in motion for an impartial, professional survey to be made concerning the *possible merger* of ULCA theological seminaries at Philadelphia and Gettysburg—two of 10 now operating in the ULCA. The Joint Commission on Lutheran Unity has suggested paring the total number for greater centralization in the new Lutheran Church in America . . . Tentative target date for the constituting convention of the *Lutheran Church in America* is June 1962. This is the merger *we* are involved in, which should result in more than 3 million members, 6400 pastors and more than 6000 congregations .

Merger documents have been approved by the ULCA Executive Board and will come before our church for action at the *Atlantic City, N. J. convention* October 13-20, 1960. . . . Augustana, AELC, and Suomi Synod bodies have already voted to proceed, though Augustana wants some changes studied . . .

Synodical/State ULCM Conventions

As such information is received by the Editor, LUTHERAN MEN publishes in these pages news notices concerning conventions of the various synodical/state ULCM units. Sometimes this information does not reach us in time for publication when desired. All correspondents are referred to the deadline statement on the first inside page of each issue.

For the benefit of all ULCMers, this is a complete schedule of forthcoming conventions, *as we now know about them:*

Sept. 9, Virginia
Sept. 13, Central States
Sept. 16-17, Pittsburgh
Sept. 17-18, Rocky Mountain
Sept. 23-25, Ohio
Sept. 24, Illinois
Sept. 24, Pacific Southwest
Sept. 24, Pennsylvania Ministerium
Sept. 24-25, West Virginia
Sept. 25, Wisconsin
Oct. 1, Pacific
Oct. 8-9, Indiana
Oct. 22, Central Pennsylvania
Oct. 29-30, Texas and Louisiana

everal boards and agencies of the r bodies contemplating merger have n working and staffing together for ıe time; the women have merged their gazine into one . . . What will happen nen's work? No one seems to know whole answer to this one yet—talks scheduled . . .

he *other* merger was constituted a months ago by the ELC, ALC and LC. *The American Lutheran Church* ins functioning officially on Janu- 1 . . .

Missouri Synod Lutherans held a pre- ent-shattering conference with Na- al Lutheran Council leaders in July explore the theological implications inter-Lutheran cooperative relation- ps." . . . Missouri's President John W. inken, in a conference of conserva- Lutheran theologians from nine na- s, strongly defended the body's par- pation in unity talks. "We are com- ted on the basis of Scripture to talk these people," he said. "The rest we leave to God." Missouri Lutherans e plans to continue discussions with NLC and, also, to commence doc- al talks with TALC.

RRIED on July 30 ; Miss Erika Hoy- secretary in the v York office of CM, to Adolph " Praemassing. dding took place t. Philip Lutheran ırch, Brooklyn, N. Pastor Richard A. ınson. Mrs. Pra- ıssing, who ren- ed yeoman service at Columbia and th Bend, will continue in her ULCM tion.

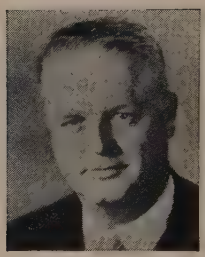
AT PEACHTREE ROAD Lutheran Church, Atlanta, Ga., David H. Blomstrom was presented with a ULCM Certificate of Appreciation for outstanding service rendered the auxiliary. A holder of many ULCM offices on all levels during 40 years of affiliation, he was most recently a vice president of the international unit. His certificate was presented by Dr. Paul J. Renz, pastor of the congregation.

At St. Mark's, Washington, Ill., E. A. "Cud" Anderson, another former ULCM officer, was also given the ULCM Certificate of Appreciation. This presentation was made by Grover Erdmeier, president of the Illinois Security Life Insurance Co., for ULCM.

Hoping to be of increasing service to church councils, LUTHERAN MEN plans to publish more articles and features on specific aspects of council concern.

This month, don't miss *A Church Council Studies the ULCM*, beginning on page 21. This discussion gives fresh insights into the purposes and functions of the men's auxiliary.

In keeping with this fall's emphasis on self-examination, next month's issue will include the text of the pilot Manpower Mobilization Program of Georgia-Alabama Synod ULCM.



Views from Headquarters

by J. H. OETGEN

Self-Examination

HURRY or we'll miss the kick-off! ! ! !

How many times will you hear this expression during the next few months?

It is also kick-off time this month in your ULCM unit. Let's take the ball, so to say, and make a real self-examination of the men's work in each congregation.

Your Executive Committee is asked to meet with your pastor and review the men's work in your congregation. They will review the past accomplishments of their group, make plans for the coming year, compare growth of the men's group with other groups within the congregation, also with growth of congregations over a period of five or ten years.

Recently we made a study of men's work in a synod and found that while this group had grown from only 100 members in 1948 to over 600 in 1959, many groups had shown no growth, and that the increase was in the organization of new units in mission congregations.

It was discovered that some units had lost members while their congregation had substantial growth. There were some that reported the same membership which they had ten years ago. It had become a habit to report that there were 20 men in the ULCM.

One unit had as many as 200 atte ULCM meetings during the year, they report that their average attendar is only about 40 men. How many of would be willing to operate a busin that showed no growth? Each ULC unit should show some growth each ye

Many men's groups seem to exist w no definite purpose. They are not co cerned with much more than meetin Their programs have not been plann in advance and as a result they do attract or hold men.

Successful ULCM groups have:

A Dynamic Program—

One that complements the Christ witness of the congregation in the co munity . . . arms men for Christ discipleship . . . sends men forth apply their Christian faith in their d vocation.

Monthly Meeting of the Executive Committee—

Discuss ways of making monthly m ings more interesting . . . Plan progra at least six months in advance . . . alw include the pastor as adviser.

Take Time for Fun and Fellowship—

Wise program planning includes ti for relaxation . . . ladies' night . father-son night . . . summer outi

. Father-Son banquets, and scouting hts.

Interest in the Individual—
nvites men to attend . . . keeps ords of attendance . . . contacts ab- t members . . . visits sick members . seeks men of all ages.

You can make your ULCM the dyn- ic group it should be in your congre- ion, and each year show growth. To e such a group takes advance plan- g and work, but it can be done.

Let's put some real life into our aux- ry and have programs that attract and d men's interest. Invite men to your etings enthusiastically and show an erest in them when they are about.

Second Best

In Boston, Mass. the Provident Insti- ion for Savings advertised a picture its Savings Book with the caption *e Best Book You Can Own Is a Bank ok.* In response to numerous protests, caption was changed to read *The COND Best Book You Can Own Is a nk Book.*

Sometime

Sometime, when you're feeling important,
Sometime, when your ego's in bloom,
Sometime when you take it for granted,
You're the best qualified in the room,
Sometime when you feel that your going,
Would leave an unfillable hole,
Just follow this simple instruction,
And see how it humbles your soul.

Take a bucket and fill it with water,
Put your hand in it, up to the wrist,
Pull it out, and the hole that's remaining,
Is a measure of how you'll be missed.
You may splash all you please when you enter,
You can stir up the water galore,
But stop, and you'll find in a minute,
That it looks quite the same as before.

The moral in this quaint example
Is do just the best that you can,
Be proud of yourself, but remember,
There is no indispensable man.

Anonymous—based on an ancient French proverb

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SCOUTING

by CHARLES W. BYERS

Service To Others

"A Scout is Helpful" . . . "Do a Good Turn Daily" . . . "to do my duty to God and my Country," . . . "To help other people at all times" . . . "A Scout is reverent" . . . "He is faithful in his religious duties". . . . These are scouting phrases instrumental in development of character and citizenship training familiar to over 33 million men and boys who have been members of the Boy Scout program since 1910. Fifty years of service to others has made a great impact on America.

Acts of Christian service to church and community by scouts are witnessed each day. Scouts learn to help in many ways, and millions of good turns and service acts are a part of scouting's history. The pastor and the scout work together on service hours in three different service areas while the scout is earning the Pro Deo et Patria award.

Scouts serve as acolytes, choir members, leaders in Sunday school, Luther League, or Young People's groups as pianists, organists and as ushers in church, Sunday school, or Young People's meetings. They receive offerings, play in band or orchestra for church meetings, direct traffic and assist older persons and children to cross busy streets at church gatherings. These services are in public and are seen by many.

But many services are performed b hind the scenes—such as repairing so books, caring for church lawns a shrubbery, clerical service in the chur office, preparing posters and announc ments for church events, preparing worship center for a department in t church school, and decorating chur rooms for special events.

They render community service, t Scouts distribute church bulletins a other literature to homes in the co munity. They collect and distribute ticles of clothing and food at Than giving and Christmas, or in times disaster and need. Scouts help serve church dinners, help in the kitchen, a gather up song books, papers, etc. church meetings. Many other commun service and conservation service proje are performed by scouts.

Service projects are many and var and help the scout grow in stat through service to others. No t churches have the same service proje Pastor and scout work out the plan gether as it pertains to the home chu for duty to God and Country.

Fifty years of service by scouts made an indelible impression on Am ica. America has also made an imp sion on the scouts by providing opp tunities for service to others.

Church Council udies the ULCM

discussion of the value ULCM by a pastor d his church council

Scene: A church council meeting with the pastor in charge. Seated around a table are eight or more men.

Pastor: Brethren, may we open our meeting with prayer. (*Council stands.*)

O Lord, we look to thee for guidance in the work of thy church. We are helpless without thee. We know that all things are possible with thee. Give us the needed wisdom to plan thy work that more souls may be won for thy Kingdom and that those already within thy church whose faith has wavered may rekindle that faith at thy altar. Help us feel the responsibility that is ours. We ask in the Savior's name. Amen.

I believe that the most important item of business is the letter presented to the council for your consideration at the last meeting. This letter is from the president of our synodical United Lutheran Church Men. I asked that you consider the letter until this meeting of the council. I will re-read the letter to refresh your minds on the contents.

"Dear Pastor and Church Council:

"This is a letter of reassurance that during the coming year the ULCM offers its services in assisting your congregation to—

1. Win the unsaved for Christ
2. Bring back the lapsed members
3. Increase the attendance of men at church services
4. Develop the church life of the youth
5. Practice and promote Christian citizenship
6. Meet the apportionment of the church in full.

"This assistance is available to your congregation if you desire it. There is no congregation that cannot have a ULCM if the pastor and the council want it and will use its services. You will find that an *active* ULCM is absolutely essential in the promotion of the church's program.

"But no ULCM can render its full service in your congregation if it does not have the hearty support that you as pastor and council can give it.

"If you do not have a ULCM we urge that you organize your men at once. The church must have its own manpower actively engaged in the promotion of its program. In organizing, see that you use the educational and inspirational programs outlined for monthly meetings in LUTHERAN MEN, the official publication. See that you have working committees on each of the 'Six Objectives' named above.

"If you have already organized a ULCM, let the members know that you are ready to cooperate with them in the services they render the church. This means that each of you take an active part in the work of ULCM.

"Your own committees on church activities should coincide and cooperate with the larger working groups of ULCM and of the men in the congregation.

"The ULCM is the official men's auxiliary of the church. Locally it can render a valuable service—and the district, state/synodical, and international organizations need the support of your men in this great and gallant undertaking.

"Yours for a greater year of success in our service for Christ,

"President of the
Synodical ULCM."

There you have the letter with suggestions of our synodical ULC president. There is no doubt about this letter is a sincere endeavor to h us toward a solution to our local pr lems and in meeting our most urg needs. It would be unwise not to c sider it carefully and in detail.

Mr. A.: I have listened closely to letter and have thought of it often si you first read it to us. I was bc baptized and confirmed in this congre tion. I have served many times on council but have not heard thoughts challenging as those expressed in letter.

It sounds mighty good, but I won if it would be practical here in congregation. We men have all we do now looking after the finances, Sunday school, the church building grounds. We've been successful meet our budget each year. Why should have another organization to encum our church program?

Mr. B.: Yes, we already have our c committees reaching and using the ot men of the congregation who are w ing to help on most of the same "ob tives" mentioned in that letter.

Mr. C., you are chairman of the c mittee on evangelism and you hav group of men to assist you. In fact, have urged every man in the congre tion to assist in this work. Why sh we have another group organized to " the unsaved, bring back lapsed m bers, increase the attendance of me church services, and develop the chu life of the youth"?

We seem to be organized already do those things in a general way. and as chairman of the committee finance I have a group of men on committee who are always ready w

all upon them to canvass for the rch budget.

r. C.: That may be so, but I don't k that an organization of just the on our committees is an adequate nization of men with specific jobs lo. I have been reading the minutes our synod. There are many congre- ons without ULCM groups. A very ll percentage of the men in these gregations serve on the council or vely on committees.

his means that thousands of men are given the opportunity to use their nts in the service of the Master to in the specific objectives of the rch. Here is manpower left idle!

or many years man left un-utilized power held within Niagara Falls; it is harnessed and put to the service umanity. The church must enlist the manpower of the church in the pro- ion of its program. The time has e when we must be gravely con- ed about the cause of the Lord Jesus ist by giving each man an oppor- ty to show that by his work, his faith he sovereignty of God and the broth- od of man is not dead.

stor: What you have said is true. No can say that the manpower of the rch is being utilized. Every pastor ns for the day in which men will be standing idle in such large num- when there is so much work to be . There is a vast field of evangelism h can exhaust all the labors of all able churchmen. There are countless ed members on church rolls; their es remind us that the fire of devotion ome altars is fluttering and has in y cases actually gone out—that there nany who must be reclaimed for the .

our age, with its high tempo of living, false and unsound philosophies are attracting the youth of the church and undermining their Christian character. Now is the time for all the adult leadership of the church to devote itself to preserving the youth against the pagan forces of the age.

It has always been a self-evident fact that no institution can justify its existence in society without performing the duties it owes society. Christ has outlined the duty of the Christian Church and we must fulfill it if we expect the church of this age to prevail against the gates of Hell.

We speak often of the danger of hurting man's feelings—I wonder if we realize how often we hurt God's feelings by the careless, negligent way we conduct his work. Many of us may be compared with seven-day clocks—we quickly run down and lose the enthusiasm which at first was so manifest in the Lord's work. Many times our enthusiasm at a church meeting wanes even before we reach home.

Christ first called *men* to do his work; the ULCM is designated as the official men's auxiliary of our church. If the women, the young people, and the children have their organizations with specific objectives, can we men afford to remain unorganized, without specific objectives to work toward?

Mr. A.: Thank you, Pastor, for those timely remarks, but Mr. B has raised an objection which I think deserves our consideration. Would it after all be practical? Would the men of our congregation be interested and would they support another organization? The organizing of a ULCM is only the beginning We'll have to have men interested in the work it is doing, men who put their religion into practice daily and who

make of the ULCM a powerhouse for saving souls, rather than a leach upon the church. An organization must serve as an outlet and not a stop-gap.

To me the question is: Is this the thing that can put men to work for the Lord? Here we are discussing something I do not believe is for us to decide. If the men of our congregation are interested in ULCM, why have we not organized before? Why has the matter been laid before us?

Mr. C.: Mr. A., why don't you think a ULCM would be practical for us? I think it would if it is for others. If St. James congregation is using it so successfully—as I hear they are—why not the men of our church? St. James has many new members every year as a result of their work in evangelism, and there are not many inactive members there. Their youth organizations are flourishing and their budget, including benevolence apportionment, is raised each year.

Mr. D.: But I don't think we should consider this only from the practical standpoint, like a business venture. As I have been listening to this discussion I have been thinking of the things ULCM stands for. How would the loss of a soul affect me? What would I say if one member of my family was lost to the Kingdom of God because of the failure of church people to bear witness to their faith before him? Don't we need an organization that will put to work the passion of Christian men for lost and condemned souls? This objective alone seems to warrant the organization of a ULCM. The band of disciples with their Master was essentially a ULCM.

Mr. E.: And I have been thinking of my boy and girl at home. I know we fathers don't spend as much time with our children as we ought to. ULCM f ters the scouting program too, you kn Scoutmasters are proving themselves be better companions than we are helping youngsters solve their proble and resist today's temptations. I th the most vital phase in the growth youth has to do with their nurture a fear of God. We must spend more ti developing the church life of our you If a ULCM will do that, I'm in fa of it.

Mr. A.: Since you mention that, I m confess that the thing about UL which appeals to me is "practice promotion of Christian citizenshi There wouldn't be so much injust graft and corruption in civic affairs we had more Christian character political leadership.

We know that politics and relig should not "mix" and that laws al cannot regenerate people—but we sho not neglect our duty by failing to t Christian leaders for service within state. The reason I had for objecting thinking it would be impractical as we have so few to depend upon leadership. Maybe this is the main p pose of ULCM—to be a school leadership.

Mr. F.: I've heard that St. Ja ULCM has no such problems. They r ly have "outside" speakers for t meetings. They have wonderful fell ship. That appeals to me.

Mr. G.: I have been reading some the issues of LUTHERAN MEN. From magazine I've learned that the trai of men for Christian citizenship is of the main purposes of ULCM. can't train men adequately if we gate the work of ULCM to "outs speakers. Fellowship is fine, and an " side" speaker sometimes is the

, but it would be a mistake to make regular practice.

a magazine, LUTHERAN MEN is dered among the foremost periodic- ssued for men's work in all denomi- ns. We should rely on the programs ned in the magazine. I think its estions should determine the pro- of our ULCM. If we have only v men who can speak and pray in ic, why not use ULCM meetings to lop that talent? I feel that we ought tart our own ULCM and use the rams presented in LUTHERAN MEN. l all benefit from the training.

r. C.: I think you're right. The pro- ns prepared by church leaders supply information we need. I know the en are helped by their missionary rams. LUTHERAN MEN is a fine azine for the men of the church—it t to be read every month by every !

r. A.: Pastor, what else do you have y about organizing a ULCM in our regation?

stor: It is entirely up to you men. ourse, I feel the need for a ULCM . There is a tragic unconcern about an needs in this day, and a lack of on for human souls which have been onsible for the rise of un-Christian rnments that impede the church's ress. Christ said that the hungry ld be fed, the naked clothed, and prisoners visited. If the church fails bey this command, we shall see the of more dangerous social orders to ten the very existence of the Chris- Church.

think a ULCM should be an arm of e service for the pastor and the regation. I like to think of a ULCM training ground, not a liability to astor. So many men's groups have been organized with most of the planning and programs eventually left to the pastor. I think we should organize our ULCM and put LUTHERAN MEN to effective use in our congregation.

Mr. A.: And those "objectives"—are they not just what we Christians need today to direct us in the Master's service? There is enough given to us in them to occupy us for the rest of our lives.

Mr. B.: As I see it now, the ULCM will be a training ground for us and, at the same time, will help us councilmen train our successors. It will not be so much just "another organization" as it will be an organization to enlist all our men in the work we are called to do.

Mr. C.: The synodical ULCM president is right in laying this matter before us. I was talking yesterday to a man from a congregation where they've had a ULCM for ten years. He said theirs has been a great help. They have fine programs which the men enjoy, but he said it's discouraging at times.

Their pastor is only lukewarm in his support of the group and only a few councilmen are members of it. He said they are eager to do things for the congregation—that they're filled with enthusiasm to put ULCM's aims and purposes into practice. Their men go to district and synodical meetings, but back home they're not given a share in the program of the church. They feel that the pastor and councilmen are the leaders of the church and that they should sanction and give full support to the work of ULCM.

Mr. D.: I agree with them. If we organize a ULCM in this congregation it must have 100 percent support from us.

Mr. F.: We must feel our responsibility in this matter. There is no use expecting any other group of men in the congregation to take leadership if we don't.

JIM STEWART, Emmy Award winner as best children's TV performer for 1960, is star of "Light Time," the National Lutheran Council's new television show for child The 39-week series, beginning this month, is a free public service offering to stat throughout the nation.

Mr. E.: Pastor, I make the motion that we call a meeting of the men Sunday afternoon at 3 o'clock to present this letter to them—for their consideration and decision to organize a ULCM with assurance of our hearty support and co-operation.

Pastor: You have heard the motion. Do we have a second?

Mr. A.: I second the motion.

Pastor: All in favor, please say "aye." And as you do I want you to realize that you are giving your full support to this important step.

All: Aye.

Pastor: Thank you, men, for this unanimous vote. I think we have done a laudable service for the church in making this decision. May we now close our meeting with prayer. (*The men rise and the pastor leads them in prayer.*)

O God, we invoke thy blessing upon the plans we have made for the of our congregation. We see so m to be done in thy midst; there are many outside thy Kingdom. Give to men of thy church a passion for souls of mankind that the unsaved be brought to Christ. Free us, O L from self-centered religion. Give u greater concern for the training of youth. Put into the leadership of state and nation men of sound C tian character. Replenish us with grace that we may be inspired to reki the faith of others in the work of Lord. Fill thy house of prayer with people worshiping thee in spirit an truth. Give us all more generous he in the material support of thy chu And now, as we plan to organize men for the promotion of thy w favor us with thy blessing and guida We ask this all in Jesus' name. Ar

The Funeral Service

by L. M. ANDERSON and RALPH R. HELLERICH

A pastor left these simple instructions for his funeral: "Rough-hewn timber to build a simple box. In it place my body. Do no more. Take it to the burial grounds, place it in a six-foot hole according to the law. Cover it with dirt. After this conduct a memorial service in the church. Let this extol the merits of Jesus Christ and emphasize the resurrection and the life everlasting."

This may seem too severe for most of us, since we are accustomed to much more elaborate funerals than this. But are all the extra trappings necessary for a Christian funeral service? Do they add anything vital? Are they important?

This topic, as it studies the Order for the Burial of the Dead, will seek to give some answers to these questions.

ME DAY you're going to have a fun- But until your own comes along, vill probably be involved at one or another with making the arrange- for the funeral of a friend or e. Quite possibly this has already ned.

netimes the arrangements are very . A pastor left these instructions: gh-hewn timber to build a simple n it place my body. Do no more. Take it to the burial grounds, place it in a six-foot hole according to the law. Cover it with dirt. After this conduct a memorial service in the church. Let this extol the merits of Jesus Christ and emphasize the resurrection and the life everlasting."

But most funerals are not that simple. There is embalming and a casket, a viewing and floral arrangements, a service, a funeral procession to the grave, a committal of the body to the earth, and perhaps a post-burial gathering for friends and relatives. *How much of this is really necessary? What is absolutely essential for a Christian funeral service? What is the purpose of a Christian funeral service?*

Rev. L. M. Anderson is pastor of Lutheran Church, Norwalk, Calif. ev. Ralph R. Hellerich, editor of this series, is associate secretary of the League of America with headquar- the ULPH in Philadelphia. This is ter-Lutheran topic for October.

1. Purpose of the Funeral Service

The purpose of a funeral service is much the same as the purpose of any other Christian worship service, but applied and adapted to suit the particular circumstances with definite emphases.

The primary purpose of a funeral service is to proclaim the Word of God. The particular emphasis here is upon the continuing love of God as it is evidenced in the resurrection of Christ, bringing with it the hope of our own resurrection to eternal life. At a time of bereavement even strong Christians find that doubts and guilt may flood into the mind, causing them to forget their faith and the great promises of God. The funeral service rehearses for them the great teachings of our faith: that God loves us and is concerned for us; that through Christ we are relieved of the necessity of seeking heaven through our own merits; that the Father's forgiveness is assured to all who ask for it in Name of Christ; that there are m mansions in the Father's House, Christ has gone ahead to prepare a p for us. The words of the service are primarily directed to those who mc

But there are also other emphase addition to these words of comfort strength. There is mention of the tainty of death for all men becaus the temporary nature of this life. is accompanied by the warning tha must be prepared for this eventuali not by attempting to accumulate a mendous pile of good works, bu turning to Christ and accepting promises.

Certainly there is also opportunit remember the deceased. Not to ignored are the happy hours sper their presence, the storms which weathered in their company. But t not the primary purpose of the ser

The Inter-Lutheran Topic For October

Aims

1. To share with the men the Christian understanding of the nature of death
2. To consider carefully the Order for the Burial of the Dead.
3. To discuss with the men the fundamentals necessary for a Christian burial
4. To discuss with the men the propriety of the viewing, extensive flora tributes, and services in the "funeral parlor."

Suggestions for a Devotional Service

Hymn: "My faith looks up to thee" (No. 375, *Service Book and Hymnal*
Psalm 23, followed by the Gloria Patri
Scripture Readings: Romans 8:31-39 and John 14:1-6
Hymn: "I know that my Redeemer lives" (No. 387)
Prayer: SBH, p. 267, final collect on page
The Lord's Prayer, followed by the Benediction
The Topic and Discussion

Questions for Discussion

Please see Suggestions for the Leader, at end of topic, for suggested pro cedure in utilizing questions with each section.

ıonor the dead. For none is perfect, e is able to work his own salvation, e is able to achieve without Christ. greatest joy, our only comfort on ay such as this, lies in what Christ done for us. He must be at the center every Christian funeral service. *But is really so? Does the Order for the ial of the Dead make this clear? Can find there the comfort and strength need?*

The Order for the Burial of the Dead

urn to the Order for the Burial of Dead, beginning on page 253 of the *ice Book and Hymnal.* Both the ds and music of the Order are helps achieve the purpose of a Christian eral service. The liturgy emphasizes important doctrines of the Christian n.

he Invocation. The opening words of pastor indicate that the service is g held in the Name of the Father, of the Son, and of the Holy Ghost. y in this faith of a loving Father, a ng Son, and a guiding Spirit is there e.

he Kyrie. This petition for mercy forgiveness bears witness to the fact our hope for eternal life is not based he supposed virtues of the deceased he people in attendance at the serv- Without this plea, and without for- ness, sinners have no promise or e for eternal life.

he Antiphon and Psalms. These Old ament words suggest that everyone sinner, and that God does not deal us according to what we deserve. m 130 has as its theme the reward epending on God to supply the need the inmost hungers of the soul. For mourners this may be sorrow, regret, , or loneliness. The 23rd Psalm is eminder that God passes through death with the Christian. As mourners ponder the fate of a departed friend and feel the loneliness of separation, the psalm refreshes them with the thought that even while passing through death one is not alone, God is with him.

The Scripture Readings. Since our knowledge of God's love comes to us through his Word, it is vital to the service that specially relevant portions of the Scriptures be read at the service. There is an authority in these words that can be found nowhere else. The scope and strength of these passages holds great assurance for those who mourn.

The Responsories. These contain the thought that a person who trusts God through Christ does not consider death as evil. They also serve to remind mourners that no matter how black things may appear at the moment, there is hope and sunshine in store for those who trust in Christ's promises.

The Sermon. The sermon is the pastor's opportunity to specifically apply the Word of God to the needs of those present. Mourners may expect understanding and love as this Word is appplied. But we must not expect the pastor to change or weaken Scripture in order to bring a false comfort. The Word is always a two-edged sword. There is both comfort and curse, both promise and condemnation in many passages of Scripture. The pastor should not be expected to preach only half-truths. Mourners should not look to the pastor to give a false hope to the unrepentant sinner.

But, at the same time, the sermon is not the place or time to condemn persons for not attending church. Nor is it the time to announce the "place" to which the deceased is going. This would only be the pastor's opinion anyway. This judgment belongs to God, and to

God alone. The sermon is for those still living, for those still able to repent and change their ways, for those still able to come closer to their risen Savior.

The Nunc Dimittis. These classic words contain the germ of truth by which a person may depart from this world with peace and joy because God has given him salvation through his Son.

The Prayers and Benediction. Here the pastor leads those present in the expression of their needs. These prayers may be sent heaven-ward with assurance, since all are based on distinct promises we have received from God. The service closes with the assurance of God's continuing blessings.

The Service at the Grave. This service re-emphasizes the same doctrines as were previously expressed: (1) the temporary nature of the body and the certainty of death, (2) the assurance of resurrection even in the face of the grave, (3) the power of God to work the miracle of resurrection, and (4) the peace which mourners may have even in the face of sorrow and loneliness.

Thus every portion of the funeral service proclaims God's love for us, and the assurance and comfort we can find in Christ. *But what about everything else that goes along with the funeral service? Do all these things also comfort us? Which of these are necessary for a truly Christian funeral? Where can we find guidance in these matters?*

3. The Rubrics for the Funeral Service

The rubrics (page 253) preceding the Order for the Burial of the Dead give us some guidance in these related matters.

The second rubric suggests that arrangements for the funeral service should be made only after consultation with the pastor. Funeral directors serve under the supervision of the pasto making the arrangements. *Never sh they be called first and tentative p made without consulting the pastor.* tendency to expect that the pastor his schedule to that of the funeral di tor is unfair to the pastor. The fun director is being paid for his serv and may be expected to adjust his sc ule to that of the pastor.

Ordinarily, the order for the ser is also left to the discretion of the pa The deceased or his family may req that certain hymns, Scripture lessons psalms be used. Where such requests reasonable, and suited to the fun service, the pastor will normally a to include them. In any event, howe the guidance of the pastor should accepted.

The third rubric suggests only possible places where a funeral ser may be held: the home and the chu Of these two, the church is design as the most desirable. What could more fitting? What could be more ap priate than having the final service a faithful Christian at the same where he customarily worshiped in where perhaps he was baptized, firmed, and married, where he cam receive the Lord's Supper? The sense of reverence and awe normall sociated with the church will help mourners in their hour of need.

Conspicuously absent from the li places where such a service may be is the funeral parlor. There seems a growing tendency in certain par the country to conduct funeral ser in a special room or chapel provide the funeral director. Undoubtedly th more convenient for the funeral dire And for those who were not mem of a church, some such chapel mu

ied. But for the faithful church
ber, why divorce this final service
the religious surroundings to which
as accustomed? Even if it is more
venient for the funeral director,
much more helpful for the mourn-
find themselves in an accustomed

e fourth rubric directs that the
shall remain closed during the
al service. This is to insure that
ng shall distract from the centrality
e altar in our churches. Certainly
coffin were open it would be diffi-
or the mourners to keep their eyes
houghts on the altar of the church.
e sixth rubric is in the same vein.
flowers of the immediate family
o be displayed in the church. An
abundance of flowers might also
uct the view of the altar or the
. Too many flowers may give an
rance of gaudiness and extrava-
inconsistent with the Christian
ion. Never should the amount of
rs be looked upon as a barometer
e popularity of the deceased. If
are many flowers it is not in good
to insist that they be displayed at
ervice either beside the casket or
front of the church.

e seventh rubric suggests that the
may precede the memorial service.
is much to be said for such a
ce. Perhaps the most difficult mo-
for the mourner is reached when
dy is lowered into the grave. If this
e, then this may serve as a dis-
g thought all through the funeral
e, when that service is held first.
y be that, through concern for that
is yet to come, the mourners may
eceive the blessings of the Word.
, perhaps, to complete this first,
t heart and mind may be free to

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hear God's Word, and to receive the comfort that comes through Christ.

The final rubric deals with the funeral services of secular organizations. Since the service is a Christian service, assistance is not needed from secular groups. This service is not the place to seek to introduce loyalties to other groups. Fraternal organizations may attend, but not be given a part in conducting the service.

Certainly the rubrics have supplied important insights into some problems attendant upon the funeral service. But there are still other problems. *How expensive a funeral is consistent with Christian stewardship? What about a viewing: is this a Christian practice? How about expensive floral tributes: are they necessary? Should we have a dinner for the family and friends after the service?*

4. Other Peripheral Matters

It is consistent with the Christian view of stewardship to keep funeral expenses at a minimum. No honor is paid to the dead by spending large sums of money for an expensive casket which will decay with the body in the grave. Normally the cost of the coffin is the largest single item on the funeral bill.

It seems a little difficult to reconcile some of our funeral practices with our Christian beliefs. During the service at

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the grave we commit the body to the ground, adding, "earth to earth, ashes to ashes, dust to dust." Certainly our Christian viewpoint has ever been that the body is only our dwelling-place here on earth, and will some day return to the earth. We do not believe that the body must be preserved in order that the resurrection may take place. Yet our insistence on expensive caskets designed to preserve the body and prevent its decay might lead the casual observer to believe that our faith is something quite different. What point is there in preserving the shell once the spirit has gone?

Nor is it consistent with our Christian ethics to spend large sums for funeral expenses in order to keep up with the Joneses. To do things because not to do them would lead people to talk about us is not a very high motive. For is it necessarily a sign of the love or respect which we have for the deceased when we spend large sums for funeral expenses? Reverence for the dead is shown by other ways than this.

It is equally difficult to reconcile the practice of viewings with our Christian point of view. Without a doubt, there should be an occasion on which friends and acquaintances can come to express their sympathy and concern for bereaved. But why is an open ca necessary on this occasion? Who h been horrified by the expression: " doesn't he look natural!" Is this purpose of the viewing—to appraise skill and art of the embalmer? If spirit has departed, why is the she important?

All too frequently the viewing is used as an opportunity to satisfy unholy curiosity. "I wonder if Mamie got over her peeve, and flowers?" Look at the flowers Jim I wonder what that means?" "The f certainly gave us our money's wort those flowers."

This introduces also the subject extensive floral tributes. Is this the way to express our sympathy to the reaved family? Is this the most Chri means at our disposal for showing respect for the friendship of the ceased? Would it not be better if a were made instead to some worthy cause in which the deceased was i ested? Aren't the effects of an *in m riam* gift much more lasting?

There is one final matter to be sidered, that of dinners which are after the funeral services are over. a custom has a historically valid dation. Families often came from tances in the bitter cold to a funerals. After gathering at the g side these people were invited to a l for a cup of hot coffee before begin the long journey home, sometimes i open buggy. But this historical situ no longer exists.

In defense of these affairs, it ma said that there is no reason for longed mourning and long faces af funeral service. There is reason, sistent with the Christian faith, to

te at the death of a fellow Christian, e death is the door-way to eternal If rightly understood and appropri- y carried out, there may be a place this type of gathering after the ial. It does help the immediate family orb the shock of the first loneliness.

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gestions for the Leader

he subject of this topic is funerals— that doesn't mean that it has to be a l topic. There are a number of ways vhich this material can be handled to e it interesting to the men in your ıp. But before considering devices for g this material, please note that four or areas are covered: (1) the purpose he Christian funeral service, (2) the er for the Burial of the Dead (SBH, 253), (3) the rubrics and their direc- s for a Christian funeral, and (4) peri- al matters which loom large, e.g., ers, expenses, funeral dinners, etc.

nce this material can be so neatly di- d into four parts, it could be presented by having a panel discussion. Assign the parts to four men, asking each one to read the material carefully, and then present his part of the topic in his own words. You would serve as the moderator and discussion leader. Have the four men complete their presentations before permitting questions. After the entire matter has been presented, then open the floor for discussion.

This material lends itself also to buzz group study. Divide your group into four smaller groups. Have a leader and reporter for each group. Assign one sub-topic to each group for discussion. Allow them 20-30 minutes. Then all the buzz groups come together and each reporter gives the findings of his group. This is followed by general discussion, which you will moderate. It will

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help if the leaders of the buzz groups prepared ahead of time. Provide them w copies of the background material. If p sible, have a meeting with them before night when the material is to be presen

But this material can also be presented a single individual. As the topic is prim here it is designed for such use. But it not intended that it shall be presented a lecture. Rather it is designed as a gro sharing experience. You will find that qu tions in *italics* appear with some freque in the topic material. These are to be u as thought starters. The material fo underneath these questions is intended serve as a guide for the individual guid the sharing experience. Try to get the m in the group to participate as much possible. Your function as the leader is direct them with your questions. You not participate in the discussion unless becomes absolutely necessary.

This may sound simple; you just ask questions and wait for the men to give right answers. But it isn't that easy! Y group may want to consider the quest in a different order. Perhaps as the gr is discussing question two, somebody st out on question eighteen. You should tell him to wait; go along with the gr as long as it remains in the general are the topic. This means that you will h to have a very good grasp of all the terial, so that you don't have to go f bling through a lot of pages to find place.

By the way, there is another difficulty may have to face. There just isn't an a lutely right answer for some of these q tions. Different points of view are poss and both points of view may be Chris It would be extremely helpful if your pa could be present to share his views you. It would be wise also to check him, before the meeting, on the item includes in a funeral service. Note t items, then, in your discussion of the C for the Burial of the Dead.

Death and funerals have often been g the hush-hush treatment in the past. as Christians we should be able to the subject squarely, without flinc Change this material in any way th necessary for effective communication your group.

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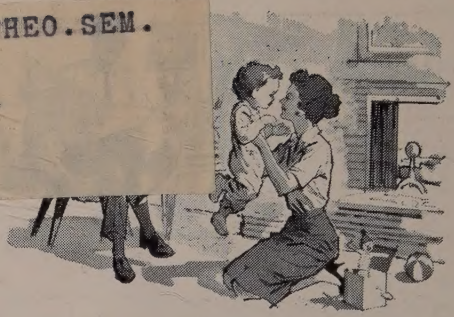

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